1: Junod M-5 (1895-1909)1927 Thonga

551 of the white man. M. Torre do Valle has given a list of nicknames
609 of the merchants and other inhabitants of Lourenço Marques in his Diccionario Shironga-Portuguez. It is well worth consulting, and the only thing wanting is a photograph of the white man and an explanation of the name ; it would be a splendid illustration of Native wit!

551 So far we have spoken only of *personal* names and nicknames. But,
576 beside these, every man possesses his clan name, or surname, viz., the
618 name of the first of his known ancestors. Grown up men prefer being addressed by this name, which is *shibongo*, viz. the name by which they are "glorified." This subject is treated in Part III (p. 360).

APPENDIX III (See p. 98)

Unnatural Vice in the Johannesburg Compounds.

938 In January 1915 one of my colleagues passing near one of the
548 Johannesburg Compounds, saw a big company of Natives singing and
588 walking in the direction of another Compound where a great dance was taking place. Amongst them there were a number of women. My colleague asked his Native evangelist how it was possible that so many women should be walking about in that part of the world, where the feminine element is very small. The man told him : "They are not women! They are *tinkhontshana*, boys who have placed on their chests the breasts of women carved in wood, and who are going to the dance in order to play the part of women. To-night when they return to their dormitories, their 'husbands' will have to give them 10/, and only on that condition will the tinkhontshana remove their breasts and comply with the desire of their husbands." I sent for this evangelist who knew everything about the inner life of the Compounds and asked him about it ; this is the information I received :

Unnatural vice (bukhontshana) has become a regular institution in the Compounds. The word *nkhontshana* seems to come from the Ngoni, a Zulu dialect spoken in the Limpopo plain. The nkhontshana is the boy used by another man to satisfy his lust, and the man is called his *nuna*, husband. When a gang of new workers arrives in a Compound, the Native induna, who has the supervision of the Compound, and the Native policemen, who have their rooms at the

838 entrance of the yard, come and "humutsha" i. e. make proposals to the
548 younger ones, not only to little boys (there are only a few of these) but
588 also to boys up to the age of twenty and more. If these lads consent to become their bakhontshana, they will be treated with greater kindness than the others. Their husbands will give them 10/ to woo them (buta) and will choose for them easy occupations, as, for instance, sweeping the dormitories, whilst the others will have to go to the hard underground work. Those who have not been chosen on their arrival by the policemen will probably receive a similar proposal from their older companions in the mine, and these men will then help them in the difficult task of "be hole" i. e. digging their hole. But the "husband" will have not only to woo this peculiar kind of *nsati* (wife) ; he must also *lobola* her, and a feast sometimes takes place when as much as £ 25 is put on the ground, a goat is killed and a real contract made which binds the nkhontshana to his master for the whole time he remains in the Compounds. The elder brother of the boy will receive the money in this disgusting parody of the Bantu marriage.

Sometimes the husband pays his nkhontshana at the end of each month as much as £ 1.10 and this represents a big increase in the earnings of the boy.

What happens when the contract is broken ? The "husband" claims the money remitted by him. If the boy refuses to return it the matter may be brought before the Compound Manager, who generally dismisses the plaintiff, saying : "If the boy does not love you any more, let him go."

839 The cause of the evil is not difficult to detect : it is the segregation
548 of the Native miners in these enormous conglomerations of males, far
588 from home, far from their wives, a most abnormal condition of life for men who have always enjoyed the freedom of the African bush. When prostitutes were allowed to live near the Compounds, unnatural vice was not so common ; when they were driven out, bukhontshana at once increased enormously, and thus the disappearance of one evil brought a new one in its train. On the other hand, my informant asserted that Thongas (Matshanganas, as they are called in Johannesburg) had never much frequented the haunts of prostitution, from fear of venereal diseases. They prefered a nkhontshana ; the danger was not so great! As the word nkontshana comes from the Bilen country, the home of the Matshanganas, it might be thought that this vice was known and practised amongst Natives before it took on such extensive proportions in the Compounds. There is an old Thonga song which